

DEANERY OF ST EDMUND CAMPION

ENGLISH MARTYRS—

VALE OF THE WHITE HORSE PASTORAL AREA

[www.portsmouthdiocese.org.uk](http://www.portsmouthdiocese.org.uk)

[www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)

## East Hendred Catholic Parish

13<sup>th</sup> – 20<sup>th</sup> February 2022

(Week 6)



**Preparing for Lent**

# 13<sup>th</sup> – 20<sup>th</sup> February 2022

## WEEK 6 [YEAR 2]

All masses live-streamed [www.churchservices.tv/easthendred](http://www.churchservices.tv/easthendred)

St Mary's is usually open each day from 9am until late afternoon.

**Sunday**                      **SIXTH SUNDAY *Per Annum* (Year C)**                      **[GREEN]**  
**13<sup>th</sup> February**              *Septuagesima*  
**9.30am**              **Parish Mass**    *Pro populo*  
**11.15am**              **Mass at St Patrick's**  
**6pm**                      **Holy Mass**    *FM Thomas Hunt 1884*

*(Readings: Ordinary Time Year 6: Week 1)*

**Monday**                      SS Cyril, Religious, & St Methodius, Bishop                      **[White]**  
**14<sup>th</sup> February**              9.15am              Holy Mass  
*Annie Furlong: Birthday(Julie Lazarus)*

**Tuesday**                      *Of Week 6*    **[Green]**  
**15<sup>th</sup> February**              9.15am              Holy Mass *RIP Eithne Naughton (Annie Furlong)*

**Wednesday**                      *Votive Of St Joseph*    **[White]**  
**16<sup>th</sup> February**              9.15am              Holy Mass    *FM Edward Woods 1937*

**Thursday**                      *Votive of the Holy Spirit*    **[Red]**  
**17<sup>th</sup> February**              9.15am              School Mass    *St Amand's School*

**Friday**                      *Votive of the Holy Cross*    **[Red]**  
**18<sup>th</sup> February**              9.15am              Holy Mass    *FM Bridget Woods 1937*

**Saturday**                      *Our Lady St Mary on Saturday*    **[White]**  
**19<sup>th</sup> February**              *No Mass*

**Sunday**                      **SEVENTH SUNDAY *Per Annum* (Year C)**                      **[GREEN]**  
**20<sup>th</sup> February**              *Sexagesima*  
**9.30am**              **Parish Mass**    *Pro populo*  
**11.15am**              **Mass at St Patrick's**  
**6pm**                      **Holy Mass**

### CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

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**Note New Parish E-Mail Address**

# FOR YOUR PRAYERS



## **HOLY FATHER'S FEBRUARY PRAYER INTENTION**

We pray for religious sisters and consecrated women; thanking them for their mission and their courage; may they continue to find new responses to the challenges of our times.

## **NATIONAL AND DIOCESAN PRAYER INTENTIONS**

14<sup>th</sup> February The People of Europe, especially Eastern Europe

18<sup>th</sup> February English Martyrs, Didcot (Dedicated 2017)

## **THE SICK AND THOSE IN NEED**

Baby Martha, Sid Wallace, Dame Catherine, Diana France, John Castle, Petal Connell, Daniel Cuevas, John Stringer, Louise Woodhouse, Mary Wallace, Brenda Paddon, Karen Greig, Mary McNichol, Elizabeth Gunn, Des McNichol

## **THE FAITHFUL DEPARTED**

*Week 13th-19th February:* Laurence Cooling, Robert Tanner, Emily Mulford, Dinah Booker, Yvonne Goyder, Esme Stafford-Northcote, James Noonan, Patrick Barnes, Olive Gertrude Eyston, Charles John Eyston, Margaret Mary Bishop.

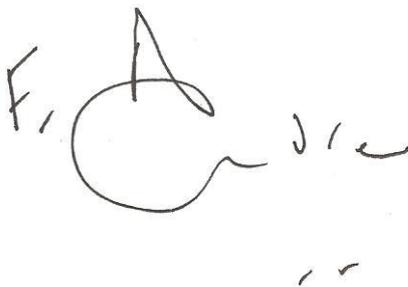
# Reflection

## 'The -gesimas'

**NO LONGER** in the Roman Calendar as we use it are the three Sundays - Septuagesima, Sexagesima, and Quinquagesima - literally seventieth, sixtieth, and fiftieth day before Easter. The first Sunday of Lent, known as Quadragesima Sunday, was reckoned as being forty days before Easter. None of these measurements are terribly accurate: Quadragesima is 42 days before Easter and it makes little sense for the seventieth, sixtieth, and fiftieth Sundays to be seven rather than ten days apart. Nonetheless this whole period, formerly celebrated in purple without 'Alleluias', was a larger Lent. Though this pattern is retained in the old missals and in the Ordinariate, the fortnight or so's lead up to Ash Wednesday has largely disappeared. And, in the pursuit of more exact calculations, Ash Wednesday is reckoned to be the first of the forty days of Lent, with Sundays not counted because they are feast days and not fast days.

This kind of detail fascinates people who are fascinated by that kind of thing but of what possible interest or use is it to the rest of us? In my view it is quite a good idea to have a run-up to Lent. Burying the Alleluia in the churchyard, as was traditionally done, and celebrating with purple vestments and hangings reminded people that Lent would soon be upon us. It also reminded some of the comparatively austere disciplines of the Christian East, where each successive Sunday would mark some new level of fasting. Meat disappears and then dairy as the Lenten diet becomes stricter.

So, let's use the run up to Ash Wednesday as a time for planning: planning how we shall spend Lent, what we shall give up and what we shall take up.



# East Hendred Catholic Parish

## NOTICEBOARD

### **CHILDREN'S LITURGY**

St Mary's Parish Rooms are currently undergoing a facelift and, once they are ready, I am suggesting that Children's Liturgy resumes. What we shall do for the warmer part of the year is ask parents to drop off their children for a 9.15am start in the Parish Rooms. They will then be able to get to St Mary's for 9.30am Mass and the children will join their parents halfway through. Watch this space for a start date!

### **CHURCH SERVICES**

On Sunday 6<sup>th</sup> February 2022, 180 people viewed, 52 machines looking only at St Mary's. 41 of these were in the UK and 11 elsewhere. 112 probably stayed on-line long enough to take part in Mass.

### **SYCAMORE**

The **SYCAMORE** course for adults interested in finding out more about the Faith or preparing for baptism and/or confirmation is now well underway and meets on Zoom this Tuesday, 15<sup>th</sup> February.

### **E-MAILS, WEBSITE, AND FACEBOOK**

Last minute changes are sometimes unavoidable and these are communicated by e-mail to the Bulletin list. Anyone may join the Bulletin list - contact [office@hendredcatholicparish.org.uk](mailto:office@hendredcatholicparish.org.uk)  
See also our website [www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)  
See also our East Hendred Catholic Parish page on Facebook.

### **CHARITY: DIDCOT**

To help with supplying the Didcot Foodbank, contact Veronica Paget: [veronicapaget@hotmail.com](mailto:veronicapaget@hotmail.com) or leave suitable food outside her front door.

**TO GIVE TO OUR PARISH BY REGULAR STANDING ORDER OR GIFT**

**BANK DETAILS: PRC DTR East Hendred, St Mary**

**Sort Code: 309304 Account Number: 00877183**

**To arrange Gift Aid, contact :** [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk)

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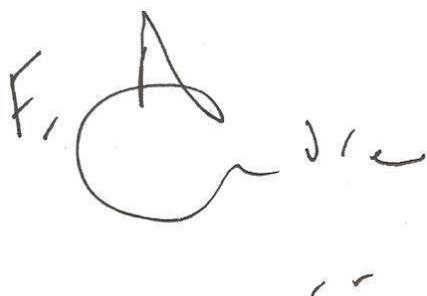
# SYNOD 2023 – WHAT NEXT?

## RESPONSE TO THE DIOCESE AND BEYOND

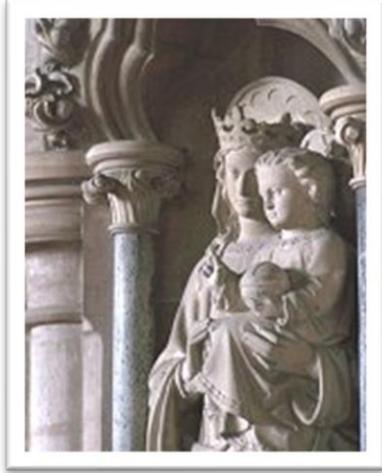
As asked by the diocese, we submitted our report, based on a Zoom meeting on 26<sup>th</sup> January. The deadline was 31<sup>st</sup> January. It went to Fr John Chandler who is collating the diocesan response, based on the parish responses. He will be sending that to the Catholic Bishops Conference and his deadline is the end of February. Thereafter the national response will be co-ordinated with responses from other Bishops' Conferences throughout the world and these will feed into a Synod of Bishops in Rome in 2023. These Synod meetings usually bear fruit in a papal document, a digest and reflection on the work of the Synod.

## WHAT HAPPENS LOCALLY?

The process of collecting responses internationally is one in which the contribution of any one parish becomes diluted beyond recognition. Only when there are resounding similarities of observation will our local concerns be reflected and acted upon. However, our very thorough and well-documented discussion does give us an agenda for change and development in our parish life. Particularly important, in my view, is the emphasis on us being open and welcoming, providing proper help and information, opening up our social life together following the plague, relaunching our children's work, re-opening and putting to proper use the St Mary's Parish Room, which is imminently about to be refurbished, thanks to the generosity of the East Hendred Consolidated Catholic Charities. The Standing Committee – which got us through the period of closure during the plague – is morphing into a newly-set-up Pastoral Council, and I hope that those who took part in the Synodal Zoom Meeting, and others drawn to help our re-boot, will serve on this Council.

A handwritten signature in black ink, appearing to read 'Fr. John Chandler'. The signature is written in a cursive style with a large initial 'F' and 'C'.

# East Hendred Catholic Parish



**Sixth Sunday in  
Ordinary Time (C)  
13<sup>th</sup> February 2022  
Antiphons,  
Prayers and Readings**

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## **Entrance Antiphon**

*Esto mihi in Deum protectorem*

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold! Lead me, guide me, for the sake of your name.

*Cf Ps 31:3-4*

## **Collect**

O God, who teach us that you abide in hearts that are just and true: grant that we may be so fashioned by your grace as to become a dwelling pleasing to you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

## **First Reading**

*Jeremiah 17:5-8 (RSV)*

Thus says the LORD:

'Cursed is the man who trusts in man  
and makes flesh his arm,  
whose heart turns away from the LORD.

He is like a shrub in the desert,  
and shall not see any good come.

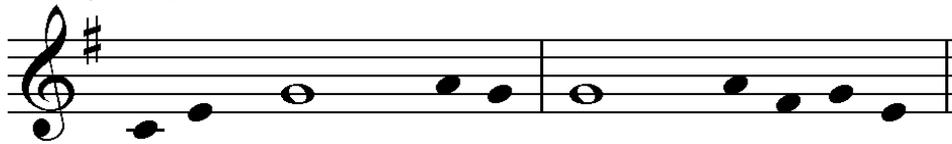
He shall dwell in the parched places of the wilderness,  
in an uninhabited salt land.

'Blessed is the man who trusts in the LORD,  
whose trust is the LORD.

He is like a tree planted by water,  
that sends out its roots by the stream,  
and does not fear when heat comes,  
for its leaves remain green,  
and is not anxious in the year of drought,  
for it does not cease to bear fruit.'

Psalm 1:1-4, 6 R/cf Ps 40:5

Tone V.1



**R/** *Bles - sed* **is the man who** *has placed | his* **trust in the**  
**Lord.**

*Bles-sed* indeed is the man ~  
who follows not the counsel of the *wic-ked*,  
nor stands in the *path* with sin-ners,  
nor abides in the company of *scor-ners*,  
but whose delight is the law of the Lord, ~  
and who ponders his *law* day and night. **R/**

He is like a tree that is planted ~  
beside the flowing *wa-ters*,  
that yields its fruit *in* due sea-son,  
and whose leaves shall ne-*ver* fade;  
and all that he *does* shall pro-sper. **R/**

Not so are the wicked, *not* so!  
For they like winnowed chaff ~  
shall be driven a-*way* by the wind.  
For the Lord knows the way of *the* just,  
but the way of the *wic-ked* will pe-rish. **R/**

### Second Reading

*1 Corinthians 15:12, 16-20 (RSV)*

Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead?... For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are of all men most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep.

### Acclamation

Rejoice and leap for joy, says the Lord: for behold your reward is great in heaven.

### Gospel

*Luke 6:17, 20-26 (RSV)*

Jesus came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be healed of their diseases;... And he lifted up his eyes on his disciples, and said: 'Blessed are you poor, for yours is the kingdom of God. Blessed are you that hunger now, for you shall be satisfied. 'Blessed are you that weep now, for you shall laugh. Blessed are you when men hate you, and



## ***Offertory***

**BLEST** are the pure in heart,  
for they shall see our God;  
the secret of the Lord is theirs,  
their soul is Christ's abode.

The Lord, who left the heavens  
our life and peace to bring,  
to dwell in lowliness with men,  
their pattern and their King;

Still to the lowly soul  
he doth himself impart,  
and for his dwelling and his throne  
chooseth the pure in heart.

Lord, we thy presence seek;  
may ours this blessing be;  
give us a pure and lowly heart,  
a temple meet for thee.

*John Keble*

## ***Post Communion***

**TELL OUT** my soul, the greatness of the Lord!  
Unnumbered blessings give my spirit voice;  
Tender to me the promise of His Word;  
In God my Saviour shall my heart rejoice.

Tell out, my soul, the greatness of His name!  
Make known His might, the deeds His arm has done;  
His mercy sure, from age to age the same;  
His holy Name, the Lord, the mighty One.

Tell out, my soul, the greatness of His might!  
Powers and dominions lay their glory by;  
Proud hearts and stubborn wills are put to flight;  
The hungry fed, the humble lifted high.

Tell out, my soul, the glories of His Word!  
Firm is His promise, and His mercy sure.  
Tell out my soul, the greatness of the Lord  
To children's children and for evermore!

*Timothy Dudley-Smith*

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# FOOD FOR THE JOURNEY

14<sup>th</sup> – 18<sup>th</sup> February 2022

Sixth Week *Per Annum*

Weekday Lectionary Year 2

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**Monday in Week 6** [Year 2]

14<sup>th</sup> February

**Reading**

*James 1:1-11 (RSV)*

*Faith and Wisdom, Poverty and Riches*

**1** James, a servant of God and of the Lord Jesus Christ,

To the twelve tribes in the Dispersion:

Greeting.

**2** Count it all joy, my brethren, when you meet various trials, **3** for you know that the testing of your faith produces steadfastness. **4** And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

**5** If any of you lacks wisdom, let him ask God, who gives to all men generously and without reproaching, and it will be given him. **6** But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind. **7-8** For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord.

**9** Let the lowly brother boast in his exaltation, **10** and the rich in his humiliation, because like the flower of the grass he will pass away. **11** For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So will the rich man fade away in the midst of his pursuits.

## Reflection

**THE LETTER** of James is associated with the leader of the Church in Jerusalem. He is writing to the Twelve Tribes of Israel, the diaspora beyond Palestine, and his assumption is that God is restoring the kingdom of Twelve Tribes. This is the long-awaited hope and James believes that, with the death and resurrection of Jesus, it is imminent. 'Be patient', he says, 'until the coming of the Lord'. (5:7) This vision of a transformed, Messianic Judaism is in sharp contrast with the vision of the Council of Jerusalem (Acts 15) in about 50 AD which, after much discussion, decided that Gentiles could belong to the Christian Church without embracing the laws and customs of the Jewish Law. In this opening section, James invites his readers to find joy in trials (1:2), for testing of faith produces endurance (1:3), and endurance leads to perfection, lacking nothing. (1:4). Those who lack wisdom should ask God (1:5), never doubting (1:6), because the person who doubts is in two minds (1:7-8). For James the traditional Jewish pursuit of wisdom is to be experienced as a gift (1:5-8), and the rich will be humiliated and the poor exalted (1:9-11). Perfection and purity within the Jewish tradition – as with James – are bound up with the immersion in and observance of the Jewish Law.

## Tuesday in Week 6 [Year 2]

**15<sup>th</sup> February**

**Reading**

*James 1:12-18 (RSV)*

*Trial and Temptation*

<sup>12</sup> Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him. <sup>13</sup> Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted with evil and he himself tempts no one; <sup>14</sup> but each person is tempted when he is lured and enticed by his own desire. <sup>15</sup> Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death.

<sup>16</sup> Do not be deceived, my beloved brethren. <sup>17</sup> Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. <sup>18</sup> Of his

own will be brought us forth by the word of truth that we should be a kind of first fruits of his creatures.

## Reflection

**ENDURANCE** under testing is the first of two themes in this, the second half of the introduction to the Letter. We shall look at the second theme – religion in word and deed – tomorrow. Those who are tested are ‘blessed’ but trials are not just external problems and pressures but internal temptation. God testing individuals is a theme throughout the Old Testament but, for James, God is one who is not a tempter, indeed he can be defined as the One who is not tempted by evil. For James, when desire conceives, it gives birth to sin, and sin, when it matures, leads to death. Thus desire in the human heart is fundamentally and intrinsically ordered toward evil. It is the seat of evil. Those who endure to the end will inherit the crown of life.

## Wednesday in Week 6 [Year 2]

### 16<sup>th</sup> February

#### Reading .

*James 1:19-27 (RSV)*

#### *Hearing and doing the Word*

<sup>19</sup> Know this, my beloved brethren. Let every man be quick to hear, slow to speak, slow to anger, <sup>20</sup> for the anger of man does not work the righteousness of God. <sup>21</sup> Therefore put away all filthiness and rank growth of wickedness and receive with meekness the implanted word, which is able to save your souls.

<sup>22</sup> But be doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> For if any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; <sup>24</sup> for he observes himself and goes away and at once forgets what he was like. <sup>25</sup> But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing.

<sup>26</sup> If any one thinks he is religious, and does not bridle his tongue but deceives his heart, this man’s religion is vain. <sup>27</sup> Religion that is pure and

undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

## Reflection

**IN THE** second theme of this introductory chapter, we go from 'trial and temptation' to 'hearing and doing the word'. We are still looking at who are 'blessed' but now looking at examples of how we are tested. We need to learn to be 'quick to hear, slow to speak, and slow to anger' (James 1:19) and these three themes are shuffled around and considered as 'slow to anger' (1:20-21), then 'quick to hear' (1:22-25), then 'slow to speak'. Human anger does not fit with God's righteousness and with the word of truth. We have to receive this word of truth and in so doing find salvation. This requires us to be 'quick to hear' and thus 'become doers of the word'. The fruit of this is very practical: we remain undefiled in the sight of God the Father by visiting orphans and widows and keeping oneself uncompromised by the world. 'Visiting orphans and widows', broadly speaking, is putting into practice Catholic social teaching.

## Thursday in Week 6 [Year 2]

**17<sup>th</sup> February**

**Reading**

*James 2:1-9 (RSV)*

*Warning against Partiality*

**2** My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory. **2** For if a man with gold rings and in fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, **3** and you pay attention to the one who wears the fine clothing and say, 'Have a seat here, please,' while you say to the poor man, 'Stand there,' or, 'Sit at my feet,' **4** have you not made distinctions among yourselves, and become judges with evil thoughts? **5** Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him? **6** But you have dishonoured the poor man. Is it not the rich who oppress you, is it not they who drag you into court? **7** Is it not they who blaspheme that honourable name by which you are called?

<sup>8</sup> If you really fulfil the royal law, according to the scripture, 'You shall love your neighbour as yourself,' you do well. <sup>9</sup> But if you show partiality, you commit sin, and are convicted by the law as transgressors.

## Reflection

**THE WARNING** against partiality - in other words, favouritism - is quite sharply drawn. It seems to be directed against a particular instance, a real crisis in a real community. It seems that the rich and powerful are taking advantage over others. James emphasises the dignity of the poor and their richness in faith. This is one of the early examples of the Church realising that it is a mix of different social classes, different levels of material prosperity and what is brought to bear is what James calls the 'royal law', 'You shall love your neighbour as yourself', the second of the fundamental commandments given by Jesus, summarising the Law (Mk 12:31).

## Friday in Week 6 [Year 2]

**18<sup>th</sup> February**

### Reading

*James 2:14-24, 26 (RSV)*

*Faith without Works is dead*

<sup>14</sup> What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? <sup>15</sup> If a brother or sister is ill-clad and in lack of daily food, <sup>16</sup> and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? <sup>17</sup> So faith by itself, if it has no works, is dead.

<sup>18</sup> But some one will say, 'You have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith. <sup>19</sup> You believe that God is one; you do well. Even the demons believe—and shudder. <sup>20</sup> Do you want to be shown, you foolish fellow, that faith apart from works is barren? <sup>21</sup> Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? <sup>22</sup> You see that faith was active along with his works, and faith was completed by works, <sup>23</sup> and the scripture was fulfilled which says, 'Abraham believed God, and it was reckoned to him as righteousness'; and he was called the friend of God. <sup>24</sup> You see that a man is justified by works and not by faith

alone. ... <sup>26</sup> For as the body apart from the spirit is dead, so faith apart from works is dead.

## Reflection

**THE DEBATE** about whether we are saved by faith alone or by the faith which is fruitful in good works was a bitter controversy at the time of the Reformation, with the Reformers objecting to any sense of us working our own way to salvation. In modern times, theologians have reached more agreement on this, the doctrine of Justification, and the pre-eminence of grace is standard Catholic teaching. That is to say, all that we believe and do is in response to God's grace, his gift, help, and strength. None of us is in a position to judge anyone else but, as a general principle, faith which does not result in good deeds is not a living faith. All of this is argued by James in a fivefold structure. His theme or *propositio* is that faith without works cannot save us (2:14). He then gives us an example of faith without works, his *ratio* (2:15-17). In true rhetorical style, he produces an argument against an imaginary opponent (2:18-19), a *rationis confirmatio*, embellishing this with an *exornatio*, an argument from Scripture (2:20-25), and then draws his conclusion or *complexio* that faith without works is dead (2:26).

## Saturday in Week 6 [Year 2]

19<sup>th</sup> February

### Reading

*James 3:1-10 (RSV)*

#### *Taming the Tongue*

**3** Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness. **2** For we all make many mistakes, and if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also. **3** If we put bits into the mouths of horses that they may obey us, we guide their whole bodies. **4** Look at the ships also; though they are so great and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. **5** So the tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire!

<sup>6</sup> And the tongue is a fire. The tongue is an unrighteous world among our members, staining the whole body, setting on fire the cycle of nature, and set on fire by hell. <sup>7</sup> For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by humankind, <sup>8</sup> but no human being can tame the tongue—a restless evil, full of deadly poison. <sup>9</sup> With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God. <sup>10</sup> From the same mouth come blessing and cursing. My brethren, this ought not to be so.